/281 cont./

352 The Bakairí slept in hammocks, amaka, woven of palm fiber.
[415 Their furnishings can be summed up as benches of a solid
[285 piece of wood, clay pots, mats and baskets. The diet rests
262 upon manioc, piquí, sweet potatoes, maize, and fish. How-
224 ever, the hunting of monkeys, wild pig, tapir, and other ani-
[241 mals was not scorned. Most of the food reserves, however,
were of vegetable origin, and the most important harvests
were made up of manioc, maize, sweet potatoes, and piquí.
Yams /cará/, cotton, urucú, and tobacco were also planted.

342 The occupants of a communal house worked together on
476 the building of a new house, acquiring thereby the right to
622 reside in it. This construction work, however, was led by the
individual who had the most prestige in the group, usually the
old head of the house, who thus set himself up as the head of
241 the new house. The tasks of clearing fields and planting
476 generally depended on the participation of all the aldea. When
529 beginning a new clearing, the Bakairí would give a feast,
kométe, with the distribution of food to the Indians who worked
501 on the field. The Bakairí made canoes from the bark of the
[824 jatobá tree, in the Xinguano way. This construction, as well
[82 as fishing, hunting, and agricultural activities, were accom-
panied by propitiatory rituals.

437 Their products were bartered among neighboring groups
574 in the course of visits called tuliki which depended on the
presence of the chiefs of both aldeas. After the exchange of
the objects desired, the visitors were honored with a feast
called tulake.

621 /282/ The Bakairí were not a warlike people, and their
181 political organization does not seem very elaborate. Each
622 aldea had a chief, pima, assisted by a subchief, itsída. The
624 Bakairí do not remember the existence of a chief for the whole
[243 tribe, and there is no evidence that such a figure ever existed.
The selection of the itsída was made by means of agreement
of the aldea, but it generally fell on the son of the pima him-
self. The pima's functions were chiefly ceremonial, economic,
and juridical.